

The Missionary Helper.

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FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

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NO. 2.

THE Bengal and Orissa Yearly Meeting, held in November in Midnapore, was one of much interest. The presence of Mr. and Mrs. Burkholder and Mr. and Mrs. Coldren gave a zest to the occasion which only those know who, "weary in the march of life," have welcomed others to their ranks. Those who have so recently listened to Rev. M. J. Coldren's earnest words in this country can almost imagine themselves sitting with our India friends as he led the early Sunday morning prayer-meeting. Rev. T. W. Burkholder was made chairman. The prospect of speedy separation from Rev. O. R. Bacheler and wife, so long a part of the mission, gave a tender undertone to the exercises; but missionaries learn to be brave and take life brightly. This was proved by a pleasant little surprise party which took place in the Bacheler sitting-room on Saturday evening. Most opportunely Dr. J. L. Phillips was present to give in his happy way some of the reminiscences which a life-long acquaintance had gathered. Mother Phillips also told stories of their early life in India which sounded more like romance than reality. The younger women served light refreshments and brightened the occasion in woman's way. While we rejoice that "our Hattie" has joined mother and sisters once more, our heart's sympathy goes to Mary Bacheler, who parts with her aged parents and alone goes on with her work; and to Mrs. D. F. Smith, who in declining years has left her friends to return to her loved work.

HELP EACH OTHER.

WHEN Paul exhorted the Philippians to *help those women* it was a just, perhaps generous, recognition of what they had done to help him in his work. We have not reached the time, and it will never be reached until the millennium, when such advice "to the brethren" can be misplaced. The women had used their gifts in helping Paul. Paul thought it but fair that men should use their gifts in helping them in return. So will it ever be. So was it meant to be.

But in ways different there is need that WOMEN HELP EACH OTHER. In any advance movement inspiration has always first come to a few. When God had especial messages for the Jewish nation it was Samuel who heard a voice calling, or Jonah who was told to go, or Deborah to whom came the call to leadership.

God might have spoken so that each Jew throughout the nation might have heard, but he did not. So it has been ever since. Individual souls have heard the voice and become leaders of the few who in turn have been educators of the many.

When our Woman's Missionary Society was organized the deep impression "it must be done" came to but few. Gradually the circle widened and widened, until to-day upon many women rests the responsibility—to do what?

That is the serious question to be asked and answered in the young days of this year. Surely all this discipline for work has come to us for some good purpose. Free Baptist women are able to do more because of the culture received in work. They have a broader outlook because they have been obliged to look abroad. How shall these be used?

We learn by the census that not far from one-tenth of Free Baptist women have had these benefits. How about the other nine-tenths? Has not God a mission for the one-tenth in bringing the nine into a broader Christian life? This can be done not only in ruts of old-time work, but by introducing new

features into our meetings. Devote half an hour occasionally to the study of parliamentary rules. Get Roberts's "Rules of Order," or some other standard guide, and set the woman best adapted to it to giving a drill in which each one shall be obliged to observe parliamentary law. During this exercise let no one speak unless she rises and addresses the chair, and so on.

Half an hour could be frequently used in having some one previously appointed give a synopsis of a good book read during the month, perhaps reading a few brief extracts. The reading course proposed by the committee in the last two numbers of the HELPER will be of great value in keeping up a flagging interest.

Again, persons could wisely be invited to attend who should give a ten or fifteen minutes' talk on the work being done by some of the other great societies of the day, as the W. C. T. U., the Humane Society, Work for the Indians, and many others. The possibilities of helping each other to a broader Christian outlook and higher Christian thinking are almost limitless. Let us be "up and doing." But we must not be satisfied with planning so as to help women alone.

Help those men, may wisely be a new watchword. Pass it along the line. There is no department of our denominational work but needs us. Let us be there, intelligent in regard to its needs, judicious in advice, broad in our sympathies, executive in our helpfulness. In the new plans devised by the Conference Board every woman has an interest. Read carefully all that is published. Aid earnestly in making new methods effective. *Helping those women, helping those men, helping each other*, we shall reach the summit of our usefulness.

" If thou wouldst reap in love
First sow in holy fear,
So life a winter's morn may prove
To a bright, endless year."

GOOD INTEREST IN HEAVEN.*(To be spoken by a member of the infant class.)*

NOW children, I'll tell you—

Our pennies so bright

If all spent for candy

Will soon take their flight.

But if to the cause

Of the Master they're given,

We'll find they will bring us

Good interest in heaven.

So we all want to help,

But what can we do?

Our hands are so small

Our pennies so few.

We can't build a church,

Found a mission, or preach;

We can't superintend

Or in Sunday-school teach.

There are things we *can* do

If we try, try again,

And all join together

Like drops in the rain.

We can save up our pennies

The Bible to send

To teach some poor child

Who has never a friend

Of the dear, loving Saviour

Who died on a tree

To save us from sin,

From its bondage to free.

I am sure it will please Him,

For thus He has said

Whose hand on the children

In blessing was laid :

“ A cup of cold water

To thirsty ones given,

Or feeding my lambs,

Is remembered in heaven.”

I *know* we can do it—
That is, if we *try*.
I am ready for one;
All in favor say "Aye."

[*Response by infant class, "Aye."*]

Mrs. Mary B. Wingate.

VALUABLE HELPS.

BY MRS. E. D. JORDAN.

"SCHOOL of methods!" What an enticing look it has had upon the programs of Summer Assemblies and W. C. T. U. gatherings! What can it be if not a chance to learn how to do? "If I only knew how I would willingly be president of our society, but what to do and how to do it I know not," is the thought of many of our women. Without the name we have had a mission "school of methods" at Ocean Park, during the last two summers, in the teaching by Mrs. A. B. Webber of the "Mission Lesson Leaflets." This school has been taught under the auspices of our O. P. Educational Bureau, that from this center new methods might be carried into all the churches and Auxiliaries.

This course furnishes bright and instructive material for occupying the hours profitably and pleasantly in Children's Bands and Quarterly Meeting services. As a basis for progressive work nothing more simple or more educational can be found, and none need hesitate to prepare themselves for teaching it for the benefit and interest in its study are compensation enough.

There are six leaflets in the series, the first introducing our work in India by describing the country, its people, and their habits of life; the next four are devoted one each to a decade of our occupation of this field, and the last leaflet reviews the whole. Each one is equal to two lessons, thus giving material for twelve afternoons. At the end of the course diplomas are awarded as in the Chautauqua Normal classes.

Much intelligent, careful research was spent in preparing these by Mrs. V. G. Ramsey and Mrs. A. B. Webber, and the expense of their publication has not been small. Will not our Auxiliaries and Bands use these valuable helps, which are to be had at the trifling cost of ten cents a series, of Mrs. Ida E. G. Meader, 14 White St., Pawtucket, R. I.? Six sets or more in one order at five cents per set.

THE WORLD FOR JESUS.

THE significance of the changes during the past century is marked. Barriers that separated 800,000,000 of heathen from the uplifting influences of the Gospel have been broken down. Prison-pens that have held over half the human family have been thrown open. In every corner of the world there are unmistakable signs of the decay of established religions. Mohammedan, Jew, Buddhist, and Brahmin traditional creeds are losing their hold upon people.

An intellectual wave is sweeping over the world, crumbling down the foundations upon which false faiths and false creeds have been built. The languages of savages have been reduced to writing. The Bible has been translated into tongues spoken by millions. Schools and seminaries have been established for the education of native Christian ministry. Missionaries are coming to know and understand the character of the people who are around them.

During the present century there has been world-wide exploration; there are now no undiscovered lands, no untraversed seas. There has been world-wide communication; the uttermost parts of the earth are brought together by electricity, steam, and postal union. There is also a growing world-wide brotherhood. Nation is no longer arrayed against nation. There is world-wide emancipation. Now no nation nominally Christian upholds slavery. Again, there has been world-wide civilization. Cannibalism, superstition, barbarism, are now things of the past. All this seems to point to but one

conclusion. All seems to indicate that the world is about to enter upon a new era for which the 19th century has been merely a John the Baptist, preparing the way of the Lord ; and in the words of Longfellow we say,

“ Out of the shadow of night,
The world moves into light.
It is daybreak everywhere.”

Lewiston, Me.

P.

MISSION BANDS.

BY FRANCES STEWART MOSHER, SECRETARY OF CHILDREN'S BANDS.

IN accordance with the action of the Board of Managers of the Woman's Missionary Society the secretary of the children's department is desired to establish Children's Mission Bands in every Free Baptist church. We are given latitude in the manner of organizing these Bands. My experience is that each Quarterly Meeting should have a children's secretary, that each Auxiliary or church without an Auxiliary should have a church director. I would advise these Children's Bands to be as simple as possible in organization, in accordance with the constitution published in the manual of the Free Baptist Woman's Missionary Society. My ideal in towns would be a children's service of prayer, praise, and Scripture texts each Sunday afternoon, with missionary topics on stated days and a business meeting on a week day once a month. In country places gatherings for prayer and business might be arranged after day-school sessions and at the homes of interested women.

In some places a whole Sunday-school will prefer to be organized together. The Woman's Missionary Society favor such organization, and suggest that when such a Sunday-school missionary society is feasible the Children's Bands thus unite in general exercises in accordance with the constitution of these societies. Attention should be called to the statement regarding the division of funds.

Different localities will demand different methods. Our work this year is to establish Bands in as many different churches as possible. For this purpose we ask the co-operation of all interested in the future of our denomination and its branches of work. We bespeak the aid of all pastors, churches, and Sunday-schools, mission and A. C. F. societies, and all members of those organizations which henceforth may be composed of these same Children's Bands grown to manhood and womanhood. We earnestly desire communications of suggestion, experience, or question to this department of the *HELPER*, and thus may we be mutually helpful in what we believe is our great work of this Columbian celebration year.

Hillsdale, Mich., Dec. 30, 1892.

BETTER.

IT is better to trust than to see, so they say,
 It is better to weep than to doubt on the way;
 For the trusting is strength, and tears clear the sight,
 And incoming morning is sure after night,
 And God rules the day.

It is better to smile through the tempest than frown,
 It is better to sing through the sorrow than groan;
 Smiles hasten the sun, song lightens the dark,
 Your voice may mean hope to some hard-driven bark,
 And God rides the storm.

It is better to anchor than drift with the tide,
 It is better to follow than part with true guide;
 Anchored souls avoid whirlpools, guided souls enter port;
 Better those who have conquered than those never fought,
 And God has our side.

Be of cheer, never sad. Jesus reigns evermore,
 There are summers ahead though snow piles the door.
 We are His, bless his name! Sun and dew, rain and showers,
 Only ripen the corn and develop the flowers;
 We are His, and as safe as the angelic choirs.
 In God all's secure.

—Selected.

PERSONALS.

BY CONTRIBUTOR.

ONE of the contributors for missions in December was Mrs. Clarinda Buzzell Goodwin. She is the daughter of Rev. John Buzzell of Parsonsfield, Me., one of the founders of the denomination. She is now nearly 84 years old and has made and sold little fancy articles to the amount of her contribution. She is feeble in health though interested in the cause of missions, as her work shows. Another contributor is a well known worker in the Woman's Society, who in making her thank offering said it was for the health and strength which have been given her by our Heavenly Father in the midst of hard and difficult duties.

Mrs. D. F. Smith has just made her fourth trip to India. She goes back to her work in Sinclair Orphanage with as brave a spirit as is possessed by those years younger than herself.

Miss Hattie Phillips, who went in company with Mrs. Smith, goes out for the second time. The Woman's Mission Society has a loyal band of missionaries, which deserve our faithful support. Mrs. Frances Stewart Mosher, the secretary of the Children's Department, is busy with this work. She plans for Mission Bands in all our churches, if practicable. She has recently attended the executive meeting of the Woman's Council in Chicago.

TREASURER'S STATEMENT.

WITH February closes the second quarter of the financial year of the Woman's Missionary Society. It is a season of the year when funds from the farming communities come in slowly. For this reason it is necessary that all who can make a *special* effort to remit dues. *Our contributions are falling behind last year.* "A word to the wise is sufficient."

LAURA A. DEMERITTE.

SEEN THROUGH OTHERS' EYES.

SIBERIA, coupled as its name is with stories of Russian barbarity, says the *New York Tribune*, is not the barren, terrible land of limitless deserts which fiction and the drama have pictured it. The building of the Trans-Siberian Railway and the extension of lines along the northern frontier of China will greatly change the entire drama of civilization. The railroad from Vladivostock to the Ural Mountains will bring that great Russian naval station within fourteen days' journey of St. Petersburg, and along this route stations will rapidly grow into towns and offer opportunities for new and striking development. Russia's enterprise stimulates that of China, not only as a matter of competitive ambition, but for strategic reasons. The railways now being surveyed and completed within the Celestial Empire are numerous, and to this end many foreign engineers are employed. Soldiers and convicts are largely employed as workmen, thus cheapening the cost of labor as far as possible. The Trans-Siberian Railway extends a length of nearly 5,000 miles, and it is expected to cost \$200,000,000. It is a mistake to suppose that Siberia is a desert, or a glacier, or a mountain fastness, or incapable of being made habitable. The valleys are level plains and said to be as fertile as the western portion of the United States, and it is not unlike the West in the variety of its resources—in minerals, timber, and in agricultural facilities. It is a marvelous treasure-trove of stored-up opportunities. Its wealth is practically unlimited. With the advantages of railroad communication and telegraph lines, a vast country is added to the world of civilization. The cultivation of the land and the introduction of all the elaborate machinery of enlightened life will, as scientists depict, modify the rigors of the climate, although in Southern Siberia even this obstacle does not exist.

The successful completion of the Trans-Caspian railroad, says the *Messenger*, in itself one of the marvels of engineering skill of the present day, has made the question of a Saharan rail-

road a feasible undertaking. Boulanger, the eminent French engineer, after making full investigation of the Trans-Caspian road, is of the opinion that it may well serve as a model for the traversing of other apparently impassable lands. Notwithstanding the great distance materials for the road had to be carried, the total expense of construction was not above 32,000 roubles per verst; nearly 60,000 roubles less than the cost of the Jekaterinoslaf road in Southern Russia. Three thousand cars and 126 locomotives now complete the rolling-stock of the Trans-Caspian line, and trains for the Bokhara frontier leave daily and for Samarcand semi-weekly. Already the hire of a camel has fallen to less than one-third of the former cost, and traders are availing themselves of the more rapid transit. Other branch lines are provided for by the Russian Government, one to connect with European railroads, another to terminate at Herat.

“For one thing which the Christian missionaries have done to us,” says an Indian newspaper, “we have reasons to be thankful, and that is the social elevation of those whom it is defilement for the caste Hindus to touch. If it is possible for any religion as a religion to make the whole world kin, it seems to us that this can be realized by Christianity. Christianity does not recognize the rigid, insuperable class distinctions such as disfigure the social system of this country. Distinctions based on intellectual and moral worth, wealth, and official rank must exist everywhere; but those based on mere birth are invidious, capricious, and unreasonable. Hindu religion, as it is at present understood and practised, seems to be quite helpless to do away with these distinctions imposed upon society by caste. A few Hindus may talk of universal brotherhood as being one of the teachings of Hinduism, but this teaching becomes a chimera and a delusion as soon as a practical test is suggested. The unreasonableness of the caste system is acknowledged by some, but not acted upon. It is even defended by some who have been brought under the new culture. At the present

moment the Hindu is not prepared, not even disposed, to solve the difficult problem of the so called lower caste. The missionary commenced the solution long ago, and day after day the question is being solved in some place or other, and even the despised pariah is being socially elevated."

The treasurer of the Woman's Board of the Presbyterian church reports in *Woman's Work for Woman* that the women's societies were on Dec. 1 *behind the record of last year* by more than \$7,000. On the other hand, young people of the church are beginning to consider more their present share in foreign missions, and funds were readily offered for famine and cholera relief.

There are a total of 369 ladies now in connection with our missions, as against 354 of a year ago. Of these 152 are unmarried, 17 are physicians; only 37 are on furlough. The total number of missionaries in January, 1892, was 595. The year 1893 begins with 630. Looking to the fields and the force, the last was

"Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.

"Another year of progress
Another year of praise;
Another year of proving
Thy presence all the days."

What do the missions ask of the church at home this year? With remarkable unanimity they beg for PRAYER — constant, supporting, answer-compelling. Only read their letters. "Pray for us" is the refrain of hearts pressed for time, pressed down by anxiety, fearing for themselves deadness of soul. "Enrich us by your prayers." We do not forget John Forman's burning entreaty just before he went back to India, "We want prayer—more than men, more than money, *more than anything else we can possibly think of*, we want prayer."

WHITTIER.

FAREWELL, great, gentle, loving, loyal heart !
 The deathless need not tears ; rather to day,
 Lest weak grief wrong thee, let us reverently
 Look up into that heaven where thou art,
 Thanking our God for thee ! The busy mart,
 The state, the whole world, knew thee where the fray
 Was wildest ; where the slave in fetters lay
 Thy free soul spake, nor dared to dwell apart.
 The new world's child, voicing her joy in song—
 Hating her foes, battling with giant wrong.
 New England's conscience and her heritage
 Art thou—a white leaf on her sacred page ! •
 Her ancient faith and wise simplicity
 And truth were thine, and she gives thanks for thee.

—*Mari n MacIntire, in Boston Commonwealth.*

1868-1893.

THE twenty-fifth anniversary of the Woman's Board of missions (Congregational) was held in the Park Street church, Boston, Jan. 11 and 12. Missionaries were present from several foreign countries. The large church was completely filled with ladies throughout the entire session, no gentlemen having seats.

We cull a few items from the varied exercises. Frequent prayers were offered. When anything was reported causing especial gratitude, prayer of thanksgiving followed. When the officers were elected, prayer ascended for God's blessing on them during the year. When a new missionary was presented and gave a brief talk, earnest prayer was offered for her success ; one impressive sentence of which was, " May she never feel in any emergency that perhaps we have forgotten her."

About \$7,000 less was raised last year by contributions than during the year previous, but the amount was made up in legacies, and an earnest plea was made for women to remember the society in their wills.

About one-sixth of the women members in the churches are in the society.

The delegates were pledged by vote to each try to secure during 1893 the co operation of one woman and one subscriber to *Life and Light*, the organ of the society.

Mrs. Joseph Cook urged in her address the present urgency in mission work. She said, "Opportunity is often another name for importunity—God pleading with us to do the thing which ought to be done. In India and China English missionaries have less influence than American, because of the prejudice felt towards the former as rulers in India and the injustice of the opium traffic in China. But while we are pouring our Medford rum into Africa and continue our Chinese exclusion act we are subject to severe criticism. Women are naturally religious and conservative, therefore they hold to pagan faiths after men lose faith in them. There is therefore especial need for work for the women."

The following kernels are gathered from the other addresses :

Interested parties offered all the rum and tobacco that he wanted to a native prince if he would keep the missionaries away.

A pastor said in recognition of woman's work that, if he were to choose between an assistant pastor and a trained woman nurse, he would choose the latter.

A lady in Philadelphia had held a weekly prayer-meeting for Japanese at her home, through which she had accomplished much good.

Apathy in the home churches is the worst obstacle to be contended with in mission work. How would it seem to have all doing their duty and to be rid of the excruciating efforts to raise money?

An experienced missionary in Japan makes a plea for women to come as teachers and evangelists, instead of men, saying that well equipped women prove better for that work than well equipped men.

We can help missions by being total abstainers at home and by advancing Sabbath observance. There are now really no foreign lands. The whole world is a whispering gallery.

Our Lord never says, "*Go here*" or "*Go there*," but "*Follow me*."

The Missionary Congress of the Columbian Exposition was announced as to be held eight days, beginning Sept. 27, in the Art Building on the lake front. Three days will be devoted to women's societies.

Thank offerings amounted to over twelve hundred dollars.

PRACTICAL CHRISTIAN LIVING.

"OUT of my selfish self,
O lift me up!

To live for others, and in living so
To be a blessing wheresoe'er I go,
To give the sunshine and the clouds conceal,
Or let them but the silver clouds reveal."

EXTRACTS FROM ANNUAL ADDRESS OF HANNAH J. BAILEY, PRES. ME. WOMAN SUFFRAGE ASSO.

INQUIRIES were sent recently to the collector of taxes in each town in Maine, asking him how many women in his town were taxpayers, and the amount for which they were assessed. Two hundred of the five hundred written to have replied, and more returns are coming in by every mail. The aggregate number of those already received shows that 7,956 women pay taxes on property valued at \$4,627,457.

A healthy and favorable moral sentiment in regard to woman's ballot is, we believe, steadily and rapidly gaining ground in our State and being promulgated throughout the nation.

When the mother element is felt directly as well as indirectly in the government there will be less war and less prize fighting, drinking, gambling, patronizing social evil, and other vices which legislation can prevent.

It is a great pleasure in connection with this work to find what advances women have made and are making on all lines. When in 1865 a girl applied at Bates College she was admitted. A person in another town, on being asked later how many were attending Bates College, replied, "Forty-three students, a nigger, and a woman." Now there are fifty-one girls in the college, honored and respected equally with their brothers with whom they can compete well in study; and others are knocking at the door for admission who cannot be bidden to enter because the capacity of the college is not sufficient to admit them. We hope some philanthropic person with money to spare will change this condition of the college right speedily. Many of the girls who have graduated from Bates are making their mark in the world and becoming useful and popular by the development of their powers. The papers lately announced one of them as having been elected attorney-general for Montana. I believe it was denied later, but at any rate she was nominated and received almost a majority of votes, which was a stride forward.

In one of the towns of Connecticut the public archives still show that a motion was made and adopted by the "school trustees" within a couple of generations past, to the following effect: "It is the sense of this meeting that it would be a misuse of public funds to teach girls the back part of the arithmetic."

Now in this top of the nineteenth century, since woman can be educated and can legally hold property in her own right, let her be enfranchised as the next great step towards elevating our race; for to elevate the mothers is to elevate the race. No stream can rise higher than its fountain.

I believe with our national leaders in this cause that, "whether

we view the suffrage as a privilege or as a natural right, it belongs equally to every citizen of good character and legal age under government ; hence women as well as men should enjoy the dignity and protection of the ballot in their own hands.

"The God who gave us life," said Jefferson, "gave us liberty at the same time. The hand of force may destroy, but cannot disjoin them." Women are the class of citizens still wholly unrepresented in the government, and yet they have every requisite qualification for voters. They possess property and education ; they take out naturalization papers and passports ; they preëempt lands, pay taxes, and the penalty of their own crimes. They lack but one required qualification for voters, namely, sex ; which is an insurmountable qualification, and therefore almost equivalent to a bill of attainder against one-half the people, a power which no body of state or national legislators can exercise. Our rulers have the right to regulate the suffrage, but they cannot justly abolish it altogether for any class of citizens.

At a large mass-meeting in the interests of woman's suffrage held in Minneapolis during the time of the Republican convention held there, ex-Senator Downey of Wyoming said, and said it emphatically, "If there should ever be any attempt to take the ballot from the women of Wyoming her men would rise to protect them and would go out of the Union with them." This is valuable testimony after twenty-three years of the practical working of woman's ballot. One of the silly objections to woman's ballot and the answer to it is quaintly put in the following lines quoted from the *Iowa Magazine* :

" Said Sam to Joe in fierce debate
Upon the woman question,

' You've answered well all other points,
Now here's my last suggestion.

" ' When women goes to cast her vote,
Some miles away, it may be,
Who, then, I ask will stay at home
And rock and tend the baby? '.

“ Well, since the question seems to turn
On this as on its axis,
Just get the one who rocked it when
She went to pay her taxes! ”

PHYSICAL TRAINING AND MORALS.

PEOPLE generally do not associate morals and physical training. To the average mind they seem incompatible if not antagonistic. But there is no necessary hostility between them. On the contrary, they may not only exist together, but physical training may become a positive help to the growth of morals. One of the most earnest advocates of such training is Dr. John S. White, head master of the Berkeley school, who in an address declared that of all that tends to improve the character and morals of men there is no one element of greater value than judicious physical training. The best accomplishment of the mind and heart cannot be expected if that most marvelously intricate of all machines, the human body, be not kept in perfect order and at the point of highest efficiency.

The fact that for years athletics and athletes have not been of the highest repute does not militate against the value of physical training when pursued in a proper spirit and with a proper aim. Many kinds of sports and many forms of exercise have been brought under the ban of the critic and the church because of the evil associations which have been made to surround them, but this does not prove that they are essentially evil. Much harm has been done by injudicious opposition to the ordinary forms of harmless sport and exercise by people who ought to have known better. Forty years ago students of divinity were practically excluded by public opinion from participation in any form of athletic sports. They were forced to conform their lives, their dress, and their diet almost to the ascetic standard of the Middle Ages. This idea is still rife, but is not so general as it was a generation ago and is steadily losing ground.

The fundamental maxim of the new physical training is not to produce a few great athletes, but rather to raise every individual to the highest symmetrical development and the maximum of health and physical beauty of which nature has made him personally capable. Not quantity but quality, efficiency of form and muscle, are the desideratum. Dr. White declared his confident belief that if to every school-house in every land there were added an extension, or a story, giving a single large, sunny room, into which a judicious variety of the appliances of a well equipped gymnasium could be put, and if every child from the youngest to the oldest could receive forty minutes of drill by a competent instructor each day, and have that training supplemented by instruction in the important laws of health, the total of crime and the numbers of the criminal classes would in the following generation be diminished fully one-half. To develop strong arms and chest and legs is the surest way also to produce a clear and powerful brain. In other words, the best form of physical training must needs bring a powerful contribution to the moral and intellectual well-being of the subject. The testimony of professors and physicians in the universities all over the world establishes the fact that hand in hand with the diffusion of the athletic spirit goes an improvement in the morals of the students, and that in a large majority of instances the men who are most successful in athletic sports excel also in mental attainments.—*Selected.*

“THE smallest matter thou canst well perform ;
The smallest ill.
Of naught but little things
A day is filled, all days are filled,
Our life is filled ; therefore do not wait
To use thy wisdom and thy power of will
Till the great things with sound of trumpet come ;
On everything bestow thy ardent zeal,
Thy love, thy faith, thy courage, and thy all.”

ESSENTIALS TO CORRECT DRESS.

BY HELEN L. MANNING.

THE woman in any walk in life who would live long and live well must understand and obey the laws of her physical being. The principles of healthful dress are among the essentials, and the following brief extract from *Good Health* from a lecture delivered in the Battle Creek Sanitarium by Mrs. Annie Jenness-Miller, the beautiful apostle of dress reform, sets forth the requisites very tersely. She says :

"The main essentials to correct dress, the points which I insist upon, every thoughtful woman will admit as reasonable. They are : freedom at the waist-line, freedom for the legs in walking, freedom for natural, full respiration, and freedom for the arms so that they can be lifted and swung above the head with ease. Then only can a woman poise, stand, and sit well. When the essentials are secured the rest may please the fancy of each individual woman, who may make it as artistic or as near like fashionable modes as she may desire. It is impossible for a woman to stand thoroughly well while she wears a corset ; perfect poise and correct carriage cannot be had without freedom at the waist-line.

"Thousands of women say now that they cannot hold themselves up unless they have on a corset, that they 'tumble all to pieces.' It is partly because they do not know how to sit and partly because they have worn a corset so continuously that the large muscles of the body which were designed to support the waist have become demoralized. A good many people are exercised over the question as to the origin of the species, whether or not we once went on all-fours. Be that as it may, it is only a question of time until we shall go on all-fours unless the prevailing style of woman's dress is changed."

"THE measure of our obedience is the true measure of our love to Christ."

HELPS FOR MONTHLY MEETINGS.

THE CONCERT CALENDAR, 1893.

January, The World; *February*, China; *March*, Mexico; *April*, India and Burma; *May*, Malaysia; *June*, Africa; *July*, United States; *August*, Italy and Bulgaria; *September*, Japan and Korea; *October*, Scandinavia, Germany, and Switzerland; *November*, South America; *December*, United States.

PROGRAM FOR MARCH.

Singing and Scripture reading.

Several prayers.

Let each member repeat a passage, indicating the duty of Christians to help save the whole world, such as Luke 24 : 46, 47; Acts 8 : 4; Mark 16 : 15.

Let any one who will, give some thought of her own, or some sentence read during the month which has helped or pleased her.

[See article, "The World for Jesus."]

Give the result of some of the changes which have occurred during the last century.

What is greater intelligence accomplishing?

How is education helping?

What in your opinion is the relation between schools and colleges in this land and salvation for the race?

What has exploration done?

What accomplished by better means of communication?

What will be the result of the growing feeling of brotherhood?

What do these things indicate?

Are you glad to be an actor and helper in such an age?

Subject for discussion. What would be the result of the ballot in the hands of women on the salvation of the race?

[Let the "Extracts" in "Practical Christian Living" be read aloud.]

Let some one be appointed to give a parliamentary drill at the April meeting, according to suggestion in editorial, "Help Each Other."

WORDS FROM HOME WORKERS.

MAINE.

The Woman's Missionary Meeting of the York Co. Q. M. was held in West Hollis Nov. 2, the president, Mrs. A. B. Webber, in the chair. The question, "Why am I interested in missions?" was given as a topic for thought and a social meeting followed of much interest. A business meeting was then called and plans stated for the work of the year. Mrs. Lizzie M. Smith, president of the West Hollis Auxiliary, was made a life member of the W. M. S. by the Q. M. W. M. S. A paper, "The Zenana Work," was given by Mrs. C. W. Greenleaf. Address, "The Present Attitude of Our Benevolent Societies," Mrs. A. B. Webber. A paper on the State work, by Mr. B. C. Jordan. Collection, \$5.25.

MRS. C. W. GREENLEAF, *Sec. pro tem.*

We are glad to receive orders for the thank offering boxes, with words of appreciation, as follows: "They were so successful last year that we want to try them again."

A. B. WEBBER, *Rec. Sec. Me. F. B. W. M. S.*

MINNESOTA.

MONEY CREEK, MINN., Dec. 7, 1892.

DEAR "HELPER":—As indeed you are, coming to us each month, bringing so many words of help and encouragement. I have been a reader of your columns for several years, yet have never contributed one word, having been content to hear from abler pens than mine. However, others may be glad to hear from our work here in the southeastern part of Minnesota among the Mississippi bluffs.

Our town did not receive its name on account of its river of wealth, as one might suppose, but because some one lost his pocket change in the stream. Could it be true that our town

was rightly named, when we hear such appeals as come to us from time to time, we think the demands would be in a measure satisfied.

We have an active W. M. S. here and are striving to do what we can for the cause of Christ. We held our "Thank Offering service" and raised nearly \$15 for foreign missions and on Thanksgiving evening we held a public meeting and took a collection for the fund for needy ministers.

One sister, Mrs. Emma Wood, celebrated her silver wedding day by giving a social, each one paying a dime, and giving the proceeds for the benefit of foreign missions, receiving no presents herself. May many others imitate her worthy example.

We have raised money to purchase a new pulpit set for our church, and have a teacher in India whom we support. Her name is Jhumpi Dar. We hold our monthly meetings and a public meeting each quarter. I am also interested in the societies at Pickwick and New Hartford churches, the latter lately having been organized. The evening after the organization a meeting was held and an offering of \$2.12 was given for foreign missions. They are about buying a library for the Sunday-school, and are to give \$5 to Storer College.

Dear sisters, the appeals which come to us through the *Star* are indeed pitifully astonishing, and certainly ought to incite us as a denomination to an enthusiastic effort to provide for our disabled ministry. Other denominations provide for theirs; cannot we secure some good sister to solicit in each society and secure pledges of \$1 per year, to be paid into our treasury and forwarded each quarter to the treasurer of the ministers' fund, Geo. F. Mosher, Hillsdale, Mich.? It is quite probable that our good brothers would respond to this call. Add their names to our W. M. S. as honorary members. Five dollars from each Auxiliary would help much. MRS. C. W. DENNIS.

PENNSYLVANIA.

The Salem Auxiliary held the first public meeting for this year on the evening of Nov. 6. The church was well filled

and the collection was over three dollars. The presiding officer, Mrs. Klingensmith, conducted the meeting. Mrs. Rev. Reeder led in an earnest prayer and also read an excellent paper on the subject of "Giving." The Misses Reeder with their clear voices brightened our musical program with two quartettes. The music was interspersed with recitations and readings, mostly from the *HELPER*, of which eleven copies are taken. Aside from the chorus and solo singing thirteen adults and children took part in the exercises.

The Loyal Temperance Legion have held one public meeting and have in various ways raised quite an amount of money. They usually divide their dues and collections about equally between the Nellie Phillips fund, Harper's Ferry, and the work of the W. C. T. U., as the most of our people are agreed that temperance work is real home missionary work. The A. C. F. society, though few in number, are still holding the fort bravely. They have a noble young president, Nellie Davis.

Salem, Pa.

SECRETARY W. F. M. S.

The Washington Q. M. W. M. S. met with the Waterford church Saturday evening, Nov. 5. The missionary prayer-meeting was conducted by Mrs. Carrie Heminway, after which Mrs. Carrie Heminway was chosen secretary *pro tem.* in absence of the secretary.

An interesting program was then carried out. After reading the 28th chapter of Matthew by Rev. Irvin, and prayer by Sister F. S. Hatch, a verbal report of the last Quarterly Meeting was given by Mrs. Heminway, followed by the reading of letters from the Auxiliaries. Select reading and recitations were given by Mrs. Hatch, Mrs. Heminway, Mrs. Kinney, Pearl Klemmer, Maud Middleton, Gertrude McLatchy, a missionary talk by Rev. Irvin, solos by Clark Middleton and Rev. Irvin, a duet by Frank Reynolds and Dolly Estus, a dialogue by five little girls, and singing by the choir. Collection \$3.21.

ALICE WINCHESTER, *Q. M. Sec. and Treas.*

WISCONSIN.

The W. M. S. of Honey Creek Q. M. held a meeting Saturday evening, Dec. 3, during the Q. M. session at Honey Creek. A very good program was well carried out. After singing, Scripture reading, and prayer, followed select readings, recitations, songs, and five original papers. The papers were all good, some, being by young members and a first attempt, are especially worthy of commendation. Collection \$10, which goes towards the State Coldren fund. Next meeting to be at Prospect the second Saturday in February.

MRS. R. R. KENNAN, *Sec.*

FROM THE FIELD.

A VISIT TO THE BASEMENT OF MYRTLE HALL.

BY N. C. BRACKETT.

SO many readers of the HELPER have stock in Myrtle Hall that it seems to me a visit to the basement at this season cannot fail to interest some of them. Let us enter from the west end. On either side of the long hall is a row of coal boxes all locked; they hold the coal and kindlings belonging to the girls. We used to have a room for them, but a girls' club occupies it now. Turning to the left this first room with a row of wash tubs on the north side is the laundry. Those tubs were constructed by Prof. Hatter's class in carpentry. The half-dozen girls so cheerily at work are doing their own washing, while as many more are ironing in a room beyond. The next room eastward has a laundry stove and a wet sink with a pump in it. The third room, full forty feet long with a large cooking range in the middle, is the common kitchen. The range is always heated ready to cook a piece of bacon or bake a loaf of bread.

Outside of study hours this is a busy place. The very small clubs and those who mess alone all do their cooking here. Cooking, eating, scrubbing, ironing, washing dishes, are all being pushed vigorously forward out of study hours. If you should listen at the door unnoticed, which of course no *gentleman* would do, you would find that there is no end of fun within. Possibly you would hear singing as sweet as a morning sunbeam. The room in northeast corner is for coal and wood.

Crossing the hall at the foot of the stairs you come to a girls' club room. Twenty girls cook and eat here, and more want to join the club, but the room is too small. Miss Smith, one of the teachers, assists them in the business a little, but the family is managed mainly by the girls themselves. All help a little, while the head cook has her board and a trifle more for her extra labor. They spend \$1 weekly for board, and as they do their own washing in the laundry and pay the school but \$1 per month, their expenses are only a trifle above \$5 per month.

But the room that everybody wants to see is the long one next westward on the south side of Myrtle Hall basement. See those bright, new tables of the Boston pattern. See that array of tin and porcelain and iron, and I cannot name half the things that are there, all clean and all in their places, with the new galvanized iron wet sink, while at the head of it all stands the Smith and Anthony Hub range, such as was never seen in Harper's Ferry before. This is the demonstration kitchen, the latest *demonstration* of the interest of our Woman's Mission Board in the work of the Master in Storer College. If they could witness the enthusiasm of the ten classes who weekly come here for instruction they would feel that the labor of love was not lost.

Thirteen years ago, when we moved into Myrtle Hall, we wondered how we could make use of that great basement, 43 x 80 feet. Now every inch of space is used, and we haven't

nearly room enough. We begin to feel that we must have an industrial building. Our carpenter shop and printing office are in basement rooms, too small, too low, and with not enough sunlight. We have buildings that would answer if they were in the right place. But we must have one building especially for our Industrial Department. We can build one that will answer our purposes for a season for \$2,500.

OUR YOUNG PEOPLE.

Youth is not rich in time, it may be poor;
Part with it as with money, sparingly.

—Young.

WHAT POSITION SHALL WE OCCUPY?

BY R. AMELIA PORTER.

THE relation of our young people's societies to foreign missions and our missionaries is most intimate. To us as loyal A. C. F's our India mission interest should be second to no other. I doubt not there are many liberal minded (?) people who take no more interest in the work which their own church represents than they do in the great work in general. There are also a great many kind-hearted souls who are too near-sighted; they keep the horizon of their vision altogether too near their own habitation. Interest in general *we want*; interest in general *we must have* if we will be true, intelligent men and women; but interest, *especial* interest in our own, we must have if we would be true to ourselves, to the world, and to God. I believe each individual should go to work as though upon *his efforts alone* depended the success or the failure of the foreign mission interest we pledge to sustain. Pray and work as though upon *you alone* rests the responsi-

bility of the millions of human souls at this very moment perishing through ignorance and sin. For the time we should take hold of this matter as though it was the only thing in the world to be done.

If God has so wonderfully blessed the efforts of the few, what may we not expect from the consecrated and concentrated efforts of the larger army. We want to be doing something more than "Holding the Fort," we must triumphantly carry the banner of the Cross right into the very heart of the heathen strongholds. And we *can* do it if we so *will* and *work* and *pray*.

Bearing this responsibility is not optional with us. It is our duty to obey the commands of our Leader, and what command has been more definitely given than that we should reach all nations, all people, with the saving power of the word of God? The editor of the HELPER says, "This personal obligation involves a threefold character—interest in, giving to, and praying for. As a threefold braid will no longer be a braid if one of its strands is gone, so these three elements interweave and are necessary to each individual who would be a helper in this glorious work."

A lady of my acquaintance, a member of one of our churches, said one day, "It is of no use to talk to me about foreign missions; I have no interest in them; I give a dollar a year for them, and with that my duty is done." I put a big interrogation point after her answer, and kept thinking that somehow, somewhere, something was all wrong. Perhaps her jeweled hand and her glittering robes were too weighty to assist in the work of soul-saving. Geo. Eliot says that a person must be poor to know the great luxury of giving.

At the great world's missionary conference held in London a few years ago, Lord Aberdeen asked the question if all the money thus spent were well spent if only *one soul* were saved? Quickly a father responded, "Sir, how readily would I answer *yes* if that one soul were my son."

Dear young people, I wish we all might give a tithe of our time to this work ; if it be only ten minutes each day in which to plan for, learn of, and pray for it. Read missionary matter—not forgetting our own *Star*, *Free Baptist*, and *Dayspring*, which come to us with fresh bits from the field—news that gladdens our hearts and fills us with thankfulness, or touches us tenderly with its message of sorrow. Let us never be ignorant of the work which our own brave missionaries are doing. Let us be so familiar with them in their work—our work—in their homes, among their people, that any tone which reaches them with sadness shall find an answering chord quick in *our* hearts. The Atlantic is to the A. C. F.'s no longer a separating sea. One end of our strong American chain has been cast in India, firmly attaching the work there to the work here, and the workers there to the workers here, till we can no more separate the one from the other without unutterable loss than we can sever limb from limb and not feel the loss. They and it are parts of our very selves. As Advocates of Christian Fidelity we must put *our hearts* into the work. "Let us first give our own selves unto the Lord." Let us take for our motto—and I wish it might be inscribed deep within our very heart—"The love of Christ constraineth us."

COUSIN C'S LETTER.

DEAR MRS. EDITOR :—

I have noticed several times lately that you have given "extracts" from letters in the *HELPER*, and will send my cousin's letter to you (with her permission), thinking perhaps some other A. C. F.'s may gain "help from the *HELPER*."

DEAR COUSIN BESS :—

You remember, I suppose, that A. C. F. missionary meeting Ida, Sue, and I were to plan, and my promise to "write you all about it." Well, the meeting is a thing of the past, and I herewith redeem my promise. Mr. Holman was our leader for that night, and we handed him a list of questions, all numbered, which he was asked to read (of course after the usual opening exercises). The answers were numbered to correspond and come from all parts of the

room (not like a history class with the members all seated side by side). They were all arranged from the MISSIONARY HELPER; and why not? Isn't that just what it is for, to *help* in all missionary lines?

You are to judge us by our success and our minister's assertion, that it was "an excellent meeting; articles short, crisp, and to the point, holding the attention of the audience closely." It looked as if they enjoyed our program and were really interested in missions. Hattie sang that tender solo, by Pierce, "Go Forth, Saith the Master"; it was very appropriate, and Hattie made it seem like an earnest plea to every one to be up and doing right away! Ina read very finely "The Missionary Spirit," from the June HELPER; and Carrie rendered the little poem, "So I Send You," in the July number, in a clear, sweet voice. No names whatever were attached to the program as given our leader, or called in any way, but everything passed off splendidly, "just like clock-work."

Our *first* item was from the September *Missionary Review of the World*, using just the first paragraph of "Foreign Mission, 100 Years Ago," page 187. 2d, "Religious Newspapers in Mission Work" (culled from pages 292 and 293 September HELPER). 3d, Some facts from "Progress among the Chinese" (on page 297 September HELPER). 4th, Brief account of what some of the Chinese in New York city and Brooklyn are doing in mission work (culled from page 298 September HELPER). 5th, Reading, "The Chinese Habit of Doing Things Backward" (page 303 September HELPER). 6th, The anxiety of a recent Chinese convert for his countrymen, as given in *Missionary Review* (on page 302 September HELPER). 7th, Describe the Indian method of taking a collection (page 305 September HELPER). 8th, Solo, "Go Forth, Saith the Master," by Pierce. 9th, Reading, "The Missionary Spirit" (page 188 June HELPER). 10th, Belief of the efficacy of Christian prayer, as given in *Light for India* (page 302 September HELPER). 11th, The report of a vessel which recently sailed for West Africa, as given in *Religious Intelligencer* (page 301 September HELPER). 12th, Poem, "So I Send You" (page 223 July HELPER). 13th, The condition of women in China, India, and Japan, as compared with us (page 316 September HELPER). 14th, Extracts from Mrs. Stiles's letter (page 320 September HELPER). Closing prayer and benediction, our pastor.

I have been busy thinking about my Christmas presents, but have only decided upon some handkerchiefs and Mrs. Hills's "Reminiscences" for Aunt Mary. O yes, I am going to send two friends who have never had it the HELPER, and so that present will come in instalments.

But I must close now with love.

COUSIN C.

Present gratitude
Insures the future's good;
And for the things I see
I trust the things to be.

—Whittier.



GREETING.

(For a very small child.)

WE'RE glad to see you here to-night,
 And hope you will enjoy our meeting
 It gives me very great delight
 To offer you the children's greeting.

Our hands are weak, our talents small ;
 Yet still this thought does greatly please us,
 That, big or little, each and all
 May help to *take this world for Jesus.*

We hope you'll like all that you hear,
 And when we've done, make no objection .
 To aught, but give us words of cheer,
 Or, better still, *a big collection.*

—*Little Worker.*

THE JUNGLE BOY.

BY J. L. PHILLIPS, M. D., IN "MISSIONARY LINK."

A BRIGHT lad of fourteen, fresh from the jungles, came into Midnapore and entered a missionary training school. Quick to learn he soon caught the spirit of the school and made rapid progress in study. A deep feeling of truly intelligent concern for their souls' welfare was increasing among these Santal lads, and this one began to share it. His clear and pointed questions, his honest and humbling confessions, his very hearty and touchingly earnest prayers, all drew my attention to him and impressed me that he was to become a

chosen vessel for the Master's use. He was one of the first boys to be converted. His heart was filled with light and flooded with love ; his joy was calm and deep and constant.

One morning just a few days after his conversion he came to me and asked for leave to go home. Fancying it was but a fickle notion, a mere whim or fit of homesickness, such as jungle lads often have, I answered that I could not think of letting him off now, for the term had just begun, but that when vacation came he should go home like all the other boys. He quietly stepped out of my room and I thought he was gone, but presently I found him standing on the veranda. Coming up to me again, his voice tremulous with emotion, he said, " Do let me go home now." The reason for his request occurred to me at once, but to test him I said, " Why do you wish to go home now? Tell me freely, and I'll think of it."

The big tears began to fall, and for full five minutes he could not speak. Recovering his calmness he said so heartily, " Jesus has pardoned me ; my heart is so happy I want to tell my friends about Jesus. My father and mother have never heard his name. Let me go home to tell them now." It was impossible to refuse this earnest request ; so I said, " Go home and we shall pray for you and for your friends." He went and was gone several days. The journey to his jungle home occupied two days, it being forty miles away. This Santal lad came back to us with such a happy heart, having told his friends what Jesus had done for him. And the ripe, rich fruit of his seed-sowing came as one by one—first the mother, then the father, then three brothers and two sisters—all came into the light and into the Church of Christ.

All hearts confess the saints elect
Who, twain in faith, in love agree,
And melt not in an acid sect
The Christian grace of charity.

—Whittier.

WILL NEVER HEAR THE LAST.

SPEAKING of hospital children, a physician in an account of his work among them says, "One little fellow whom I knew very well had to have some dead bone removed from his arm. He got well, and perhaps thought I had taken a good deal of interest in him, although I was not conscious of showing him extra attention. The morning he was to leave he sent for me. When I reached his bed I bent over him. 'Well, Willie,' I said, 'we shall all miss you when you are gone. Did you want to see me especially?' The little fellow reached his hand up and laid it on my shoulder as I bent over him, and whispered, 'My mamma *will never hear the last* about you.' Could anyone express gratitude more beautifully?"

If such is the grateful purpose of a child concerning one who had done so slight a service for him, how much more should Christians determine that others should never *hear the last* about Him who redeemed them with his blood.—*Med. Miss. Record.*

WHAT IS A GENTLEMAN?

"Do you know what a gentleman is?" asked Miss Lewis, and all the little boys and girls in the infant class put up their hands.

"Well, Katie," said Miss Lewis, "you may tell me."

"It's a boy that's polite to his sister," Kate said.

"Pooh," said Jack Brown, "it's a fellow who has a watch and chain."

Miss Lewis turned next to Will Clark.

"It's a boy who helps his mother," said he.

What would you have said?—*Water Lily.*

PEOPLE who are always taking care of their health are like misers, who are hoarding a treasure which they have never spirit enough to enjoy.—*Sterne.*

EDITORIAL NOTES.

PLEASE note the remarks of the Treasurer. "Money coming in slowly" means a cramp somewhere. Systematic giving and careful planning will prevent any such condition. . . . The missionaries of the Woman's Board are now all in the field. Let us be grateful. But we must remember that the furlough of some is near, and that some are working over time rather than leave their posts, so we need to pray earnestly to the Lord of the vineyard for more laborers and for means to care for them. . . . The help which the Normal Lesson Leaflets may furnish to Auxiliaries, Bands, and to monthly concerts has not yet been half appreciated. Read carefully what Mrs. Jordan says about them. . . . The International Medical Missionary Society has just inaugurated measures for founding in New York a Missionary School of Medicine, which will be the first institution of its kind in the world. We wish them god-speed. . . . It was the privilege of the Editor to attend the January meeting of the Publication Committee for the HELPER. It was held at the home of the Publisher, Mrs. E. H. Andrews. Few of our readers know or can appreciate the services of these faithful women, who year after year give their services "without money and without price" to studying the best interests of our missionary magazine. Ever on the alert to watch its needs, they counsel together most carefully how to promote its well-being. One important action taken at this meeting was to introduce into the HELPER occasional reports of the work of women in our colleges, especially noting anything connected with the future of our missionary work. Another was to introduce soon into studies for our Auxiliary meetings, one by one, special features of our own missionary work. We ask each one of our Auxiliaries to remember in prayer at the next meeting this faithful band. . . . In the list of officers on the second page of the December number of the HELPER Mrs. A. A. McKenney's name was spelled with an *i*. It would be

well for all to correct it in their copies. In the same number in the report of the Home Secretary for Vermont, the Strafford Q. M. is omitted. It should have been credited with \$50.50.

CHRISTIANITY AMONG THE GUIANA NEGROES.

DR. SCHAEF of Paramaribo, in Dutch Guiana, describes in the *Journal* of the Moravian Missions a very remarkable movement among a large tribe of the Bush Negroes, apparently due to the influence of a new church which the missionaries have built in the interior of the country. The ruling chief of the tribe has issued new ordinances to his subjects, concerned partly with religious observances, partly with morals. He has ordered them to destroy all their idols and charms, on the ground that there is only one great God in heaven, and to him alone the people must henceforth pray. He also issued a new moral code to the following effect :

"The people must lead moral lives."

"The husband must not beat his wife."

"The separation of man and wife is forbidden."

The Negroes themselves are endeavoring to induce the Christian natives to forsake their present allegiance and to join them on the ground that now both are at one in faith and in customs. Dr. Schaerf thinks the movement to be due to the desire among the chiefs to arrest the advance of Christianity among their people by adopting a stricter rule of life and conduct and a religion that superficially resembles its rival. However this may be, the severity with which the new laws are enforced and their violation is punished shows that the form of Christianity has been borrowed, but not the spirit.—*Gospel in All Lands.*

REFORM, like charity, must begin at home. Once well at home, how will it radiate outwards, irrepressible, into all that we touch and handle, speak and work !—*Carlyle.*

CONTRIBUTIONS.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for December, 1892.

MAINE.

Augusta aux., native teacher . .	\$7.00
Abbot ch., Sinclair Orphanage . .	2.00
Clinton aux.	4.05
Caribou aux., Miss Coombs's salary	10.00
Dover, Mary R. Wade T. O. . .	1.00
Exeter, Q. M. col.	6.22
Ellsworth, do	6.25
East Dixfield ch.	3.00
East Hebron aux., F. M.	4.00
East Livermore, "Floral Club" L. M. Mrs. S. H. Record . . .	10.00
do a friend, for do	2.00
do aux., for F. M.	5.32
Farmington Falls, Mary J. Morrill for F. M.	5.00
Guliam, Mrs. Clarinda Buzzell Goodwin, for F. M.	5.00
Harrison aux., for Minnie	6.25
Portland W., "Christmas"	1.00
Presque Isle aux., for Jessie . . .	13.00
Stroudwater, Mrs. Sibley and Mrs. Boothby each \$1.00 for Midnapore	2.00
Wells Branch aux.	11.00

NEW HAMPSHIRE.

Barnstead, P. H. Chesley H. and F. M.	\$1.00
Canterbury Center ch., for Mrs. Lightner and Miss Butts . . .	3.00
Gilmanton Iron Works aux., Miss Butts and Mrs. Lightner . . .	5.00
Laconia, Children's Band for Laconia sch. and this with other sums L. M. Miss Gertrude Letley	3.00
do aux.	2.50
Loudon Center aux., Miss Butts and Mrs. Lightner	6.30
New Hampton aux., Miss Butts's salary	5.00
do Children's Miss. Band for sch. in India	5.00
Northwood Ridge aux., Gen. Fund	5.00
do O. L. H. for Hill School at Balasore	25.00
Strafford Corner aux., for Mrs. Lightner and Miss Butts . . .	5.00
Walnut Grove aux.	4.50

VERMONT.

Enosburgh Falls ch., for Mrs. Smith's salary	\$3.00
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MASSACHUSETTS.

Lawrence aux., for Bible reader in India	\$25.00
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RHODE ISLAND.

Carolina aux., for Miss H. Phillips \$3.00, Ind. Dep. \$2.00 . .	\$5.00
Greenville, Mission Band Ind. Dep. \$15.00, H. Phillips \$10.00,	25.00
Olneyville aux., do \$5.00, do \$10.00	15.00
Providence, Mrs. John Fletcher Roger Wms. ch., for India . .	6.25
do Roger Wms. aux., M. Boxes for Miss Phillips . . .	12.90
do Busy Gleaners, Miss Phillips \$6.25, Ind. Dep. \$6.25 . .	12.50
do Miss Clara M. Law, Roger Wms. ch., for Ind. Dep. and L. M.	20.00

NEW YORK.

Holmesville, Agnes Powers F. M.	\$2.00
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PENNSYLVANIA.

New Milford, Mrs. A. D. Corse, Messrs. A. W. Barrett and J. J. Savory, Miss Nettie Savory, Mrs. M. L. Whitney, and Mrs. C. D. Washburn each \$1.00 for teacher Patra at Balasore . . .	\$7.00
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IOWA.

Qnarry, Mrs. Aurinda Bratt . . .	\$0.50
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MINNESOTA.

Delavan aux., F. M.	\$5.00
Huntley aux., F. M.	2.58
Minneapolis "King's Workers" 1st ch for Delodi	5.00
Nashville aux., for Storer College, do S. S. Mission Band do . .	2.75
do	4.25
Nashville Center ch., F. M. . . .	1.32
Nashville No. Branch do	1.10
do ch. South Branch do	5.00
Winnebago Q. M. aux., col. for Storer College	5.79

PROVINCE OF QUEBEC.

West Broome, Rev. C. Kirby for Mrs. Smith's salary	\$2.00
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Total \$343.33

LAURA A. DEMERITTE, Treas.

Dover, N. H.